e you all things you have?
ts give you many things
y things for you; but they
God did not first give it to
God gave you your parents.
ad a mind, he could have
away before now, as he has
hildren's parents. So that
me to you from God. And
not to love him more than
e ought to love one another
ourselves. Will not God
y with us, if we do not love
ells us not to worship any
n; not to swear, and speak
htly; not to break the Sab-
kill, nor steal, nor lie, nor
vitness, nor even *wish* for
hich is not our own, with-
n equal value. And will
angry with us, if we break
hands? Yes, he is angry
ked every day. How much
id to meet a parent, whom
ffended, by not doing as he
How much then ought you
awe of God, if you have
him, but broke his com-
d no doubt you have, in a
things, done what God has
should not do. You ought
hankful that Christ died for
ame to save such lost sin-
ought this day to run to
tell him you are sorry for
ainst God, and beg of him
d save you.

fear of God draws sinners
But it may be that you are
d yet do not repent, and
rist. If so, O what a dread-
eart you have! You have
to fear God, for he cannot
see you slight Jesus. And
n so, he will not let you go
ut will put you with devils.
ch greater power than man;
n therefore, "who can only
dy; but fear God, who is
t both soul and body into
say unto you, fear Him."
rom the wrath to come, to
is now willing to receive
is good to you, though you
waits to see if you will love
forsake sin, and come to
ut he will not always wait.
come *now*, in the days of
Now is the accepted time,
day of salvation. But if you
e to Christ, and love God,
ave a great fear of sin. Why,
of God would rather burn
s off than offend God. O
o some children think of sin.
only have what they want,
t seem, to care whether they
or not. It was not so with
four years and a half old,
converted at Northampton.
en with the older children,
ome fruit from a neighbour's
d brought it home. "Her
ldly reproved her, and told
ust not get plumbs without
ause it was sin; God had
d her not to steal. The child
eatly surprised, burst into
ried out, *I will not have these*
Her mother sent and ob-
owner's leave, and then told
night eat them, and it would
ling now." This stilled her
ie, but she soon broke out
ng exceedingly. Her mother
"what troubled her now?"
"*Because it was sin.*"* Now
have such fear and hatred of
cause God hates it, and for-
hen would you fear God, for
y God.

s Works, vol. 3, p. 74.

ENIGMA.

e of the twelve who sent by God,
rch out the promised ground,
length returned, and on a rod
ught of the fruit they found.
man whom God did set apart
holy work to do,
ng with whom men wise of heart,
work were suffered too.
se things that by the Lord's command
re from a stream removed,
d which, the miracle his hand
h done, have always prov'd.
w one of the four cities find
nted for Levi's help,
that same tribe whom a great mind
call a lion's whelp.
own where an Apostle came,
which he preached the truth
d cured a man who had been lame,
d circumcised a youth.
ity where a poor man's son
d's instrument now lies,
om whom a mighty host did run,
r God did them surprise.
at Ammorite who had a plain,
und in old Canaan's land,
which at first a good man came
d by the Almighty's hand.
on as you have the answers found,
n the initials true,
rebel son that once was crown'd,
ill then appear in view. E.

tes for the Prize will meet in the Lecture
drew's Church, on Saturday, December 23d,
clock, P. M.

L FEMALE TRACT SOCIETY.

BERS to the Episcopal Female
ociety, are informed that several
s have lately been received at the
No. 70, South Third street.
th.

PHILADELPHIA RECORDER.

Rev. G. T. BEDELL, Editor.—Printed and published by William Stavely, No. 70, South Third street.

Vol. IV. PHILADELPHIA, SATURDAY MORNING, DECEMBER 23, 1826. No. 39.

TERMS OF THE

PHILADELPHIA RECORDER.

The Recorder is published every Saturday morning. Price $1,25, semi-annually, or $2,50 annually, in advance, or $3,00, at the expiration of the year. No subscription will be received for less than six months. No paper will be discontinued until all arrearages are paid, except at the option of the publisher.

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VIEW OF THE CHURCH OF ENGLAND FROM THE DAYS OF CHARLES II. TO THE DAYS OF QUEEN ANNE—FROM BISHOP BURNETT'S HISTORY OF HIS OWN TIMES.

CHAPTER X.

Moderate measures proposed in Scotland.

The king was now upon measures of moderation and comprehension: so these were also pursued in Scotland. Leighton was the only person among the Bishops who declared for these methods: and he made no step without talking it over to me. A great many churches were already vacant. The people fell off entirely from all the Episcopal clergy in the western counties: and a set of hot, fiery, young teachers went about among them, inflaming them more and more: so it was necessary to find a remedy for this. Leighton proposed, that a treaty should be set on foot in order to the accommodating our differences, and for changing the laws that had carried the Episcopal authority much higher than any of the Brshops themselves put in practice. He saw both church and state were rent: religion was like to be lost: popery, or rather barbarity, was like to come in upon us: and therefore he proposed such a scheme, as he thought might have taken in the soberest men of Presbyterian principles; reckoning that, if the schism could be once healed, and order be once restored, it might be easy to bring things into such management, that the concessions then to be offered should do no great hurt in present, and should die with that generation. He observed the extraordinary concessions made by the African church to the Donatists, who were every whit as wild and extravagant as our people were: therefore he went indeed very far in the extenuating the Episcopal authority: but he thought, it would be easy afterwards to recover what seemed necessary to be yielded at present.

He proposed, that the church should be governed by the Bishops and their clergy, mixing together in the Church Judicatories; in which the Bishop should act only as a president, and be determined by the majority of his presbyters, both in matters of jurisdiction and ordination: and that the Presbyterians should be allowed, when they sat down first in these Judicatories, to declare, that their sitting under a Bishop was submitted to by them only for peace sake, with a reservation of their opinion with relation to any such presidency: and that no negative vote should be claimed by the Bishop: that Bishops should go to the churches, in which such as were to be ordained were to serve, and hear and discuss any exceptions that were made to them, and ordain them with the concurrence of the presbytery: that such as were to be ordained should have leave to declare their opinion, if they thought the Bishop was only the head of the presbyters. And he also proposed, that there should be provincial synods, to sit in course every third year, or oftener, if the King should summon them; in which complaints of the Bishops should be received; and they should be censured accordingly. The laws that settled Episcopacy, and the authority of a national synod, were to be altered according to this scheme. To justify, or rather to excuse these concessions, which left little more than the name of a Bishop, he said, as for their protestation, it would be little minded, and soon forgotten: the world would see the union that would be again settled among us, and the protestation would lie dead in the books, and die with those that made it: as for the negative vote, Bishops generally managed matters so, that they had no occasion for it: but, if it should be found necessary, it might be lodged in the King's name with some secular person, who should interpose it as often as the Bishop saw it was expedient to use it: and if the present race could be but laid in their graves in peace, all those heats would abate, if not quite fall off. He also thought, it was much more decent, for Bishops to go upon the place where the minister was to serve, and to ordain after solemn fasting and prayer, than to huddle it up at their cathedrals, with no solemnity, and scarce with common decency. It seemed also reasonable, that Bishops should be liable to censure, as well as other people: and that in a fixed court, which was to consist of Bishops, and Deans, and two chosen from every presbytery. The liberty offered to such as were to be ordained, to declare their opinion, was the hardest part of the whole. It looked like the perpetuating a factious and irregular humour. But few would make use of it. All the churches in the gift of the King, or of the Bishops, would go to men of other principles. But though some things of an ill digestion were at such a time admitted, yet, if by these means the schism could be once healed, and the nation again settled in a peaceable state, the advantage of that would balance all that was lost by those abatements that were to be made in the Episcopal authority; which had been raised too high, and to correct that was now to be let fall too low, and if it were not for the good that was to be hoped for from this accommodation: for this came to be the word as comprehension was in England. He proposed farther, that a treaty might be set on foot, for bringing the Presbyterians to accept of these concessions. The Earl of Kincardin was against all treating with them: they were a trifling sort of disputatious people: they would fall into much wrangling, and would subdivide among themselves: and the young and ignorant men among them, that were accustomed to popular declamations, would say, here was a bargain made to sell Christ's kingdom, and his prerogative. He therefore proposed, that since we knew both their principles and their tempers, we ought to carry the concessions as far as it was either reasonable or expedient, and pass these into laws: and then they would submit to a settlement that was made, and what could not be helped, more easily than give a consent before hand to any thing that seemed to entrench on that which they called the liberty of the church. Leighton did fully agree with him in this. But lord Lauderdale would never consent to that. He said, a law that did so entirely change the constitution of the church, when it came to be passed and printed, would be construed in England as a pulling down of Episcopacy; unless he could have this to say in excuse for it, that the Presbyterians were willing to come under that model. So he said, since the load of what was to be done in Scotland would fall heaviest on him, he would not expose himself so much, as the passing any such act must certainly do, till he knew what effects would follow on it. So we were forced to try how to deal with them in a treaty.

I was sent to propose this scheme to Hutchinson, who was esteemed the most learned man among them. But I was only to try him, and to talk of it as a notion of my own. He had married my cousin german; and I had been long acquainted with him. He looked on it as a project that would never take effect: so he would not give his opinion about it. He said, when these concessions were passed into laws, he would know what he should think of them: but he was one of many, so he avoided to declare himself. The next thing under consideration was, how to dispose of the many vacancies, and how to put a stop to conventicles. Leighton proposed, that they should be kept still vacant, while the treaty was on foot; and that the Presbyterians should see how much the government was in earnest in the design of bringing them to serve in the church, when so many places were kept open for them.

The Earl of Tweedale thought the treaty would run into a great length, and to many niceties, and would perhaps come to nothing in conclusion. So he proposed the granting some of the outed ministers leave to go and serve in those parishes by an act of the King's indulgence, from whence it came to be called the indulgence. Leighton was against this. He thought nothing would bring on the Presbyterians to a treaty, so much as the hopes of being again suffered to return to their benefices: whereas, if they were once admitted to them, they would reckon they had gained their point, and would grow more backward. I was desired to go into the western parts, and to give a true account of matters, as I found them there. So I went, as in a visit to the Duke of Hamilton; whose duchess was a woman of great piety, and great parts. She had much credit among them; for she passed for a zealous Presbyterian, though she protested to me, she never entered into the points of controversy, and had no settled opinion about forms of government; only she thought their ministers were good men, who kept the country in great quiet and order: they were, she said, blameless in their lives, devout in their way, and diligent in their labours. The people were all in a phrenzy, and were in no disposition to any treaty. The most furious men among them were busy in conventicles, inflaming them against all agreements: so she thought, that, if the more moderate Presbyterians were put in vacant churches, the people would grow tamer, and be taken out of the hands of the mad preachers, that were then most in vogue: this would likewise create a confidence in them: for they were now so possessed with prejudices, as to believe that all that was proposed was only an artifice to make them fall out among themselves, and deceive them at last. This seemed reasonable: and she got many of the more moderate of them to come to me: and they all talked in the same strain.

LETTER TO A YOUNG CLERGYMAN.

My dear Sir.—I congratulate you on your entrance into that sacred ministry which has been so long the object of your desire and preparation, and on engaging in a curacy in a retired situation, where those truths which I trust you will delight to preach, have long since been proclaimed. May a double portion of Elijah's spirit rest upon Elisha, and may you be far more abundantly blessed, both in your own soul and in your ministerial labours, than any of your predecessors.

You are now entering on a field in which you have much to learn. You have not only to read prayers a certain number of times in the week, and to prepare and deliver, one, two, or more sermons; but you have also to learn how to conduct the services of the sanctuary, so as most effectually to produce a devotional spirit; and how both to compose and preach sermons so as not merely to occupy a stated portion of time, but also so as to promote the conversion and edification of your people. I pray God you may now and ever experience the effectual assistance of his grace.

The first point to which especially you must attend, is your own personal religion. This is, ordinarily speaking, the first step to ministerial usefulness. Few, very few have been able to produce much effect in the conversion of sinners, who have not themselves laboured to walk very closely with God. The situation of a young minister in a retired parish, without family, and with his whole time at his own disposal, is very favourable for diligent study of God's word—careful meditation on its contents, and habitual self-examination by that unerring standard: there is, however, great danger, lest, for want of some to stir him up, from time to time, to the diligent improvement of his opportunities, he should neglect these golden seasons, should sink down into an indolent and perfunctory round of closet engagement, and rest satisfied with being somewhat more devout and somewhat more correct than those amongst whom he lives. Remember, my dear Sir, that you are to be an example to the flock; that the brighter your example, the more vivid the flame of piety which burns in your own breast, the more will you be enabled to kindle the holy fire in the hearts of your people. Be very regular, therefore, in your closet retirement, and your devotional services. Meditate often on the example of the Apostles and Prophets, and of the great Head of the Church, Christ Jesus. Read and study the lives and experience of holy and devoted ministers, and endeavour to excite your own soul by the frequent perusal of practical and devotional treatises, such as Baxter's Saint's Rest, Doddridge's Rise and Progress, Wilberforce's Practical View, Edwards on the Affections, &c. &c. Now that you are called upon to preach yourself, you will lose those warm and affecting exhortations you have so long been favoured with from the discourses of others, and must therefore use increasing diligence to guard against the inroads of sloth, and of a worldly spirit.

Next to your personal religion, your preparation for the pulpit is an object of the greatest importance; and to which you will do well to direct the best of your time and the vigour of your understanding—the first of your days and the first of your weeks. Guard especially against that spirit of procrastination, which may tempt you to postpone this great work from one day to another, until at length a wretched habit is formed of writing the last words of a sermon, at the last stroke of the bell—or at least of neglecting the discourses to so late a period as to allow of no time for revision, or correction. In this way many young men of respectable talents and attainments, become crude, superficial, inefficient preachers, who might, humanly speaking, have become eminent themselves, and extensively useful to others. You may not at first be exposed to this temptation, because texts and subjects will very readily occur to you in the commencement of your ministry; and you will shrink from the idea of writing discourses as fast as your pen can move;—but as your confidence in your own powers increases, and as your stock of materials diminishes, you will become liable to such assaults. Endeavour to guard against them by a settled course of reading—by drawing continually fresh outlines of sermons as ideas suggest themselves to your mind, and by endeavouring to provide new materials in proportion as your old furniture is exhausted. The sacred Scriptures are a storehouse from which you may continually derive treasures of wisdom and knowledge; and in your daily study of this blessed book you will do well to avail yourself of the writings of able and judicious commentators.

It will very much conduce to your efficiency and success, to pursue, with reference to higher objects, those studies in which you have already engaged. It is a grand mistake in many, that they lay aside their Latin and Greek and Hebrew, at the very time when they would be most beneficial. I trust you will avoid this error, and endeavour, by an assiduous attention to classical authors, combined with a daily study of the original scriptures, to become a sound and judicious critic and interpreter of the Oracles of God. Your people indeed know nothing about Latin or Greek, and you will act very unwisely, if you amuse them with new and curious translations; and still worse, if you indulge the petty vanity of displaying your own attainments, by depreciating the very best translation in existence: but a careful attention to the original scriptures will often lead your mind to a correct and important meaning, which you may advance with confidence and apply with considerable effect.

In composing your discourses, I should say, aim at clearness rather than length. Adopt a plain and easy style, avoiding all uncommon, involved, and difficult modes of expression. Never descend to vulgar language, for which those who use it themselves will secretly despise you. The style of Paley is perhaps the very best which can be adopted for ordinary congregations, though you will of course guard against the errors of his theology and the laxity of his morals.

Your private and pastoral intercourse with your people is a subject of some difficulty, and on which my experience has led me to form so different an opinion from many of our brethren, that I feel it necessary to speak with considerable caution. The general idea at present appears to me founded on a somewhat erroneous interpretation of Acts xx. 20. from which it is inferred that the duty of a parochial minister, among ourselves, is to visit and teach his people from house to house. So far has this idea been carried, that I know one who requires his curate to spend a certain portion of time daily in these visits; another, who requires that so many calls should be made daily; and a third, that every house in his parish be visited within a certain number of days. For my own part, I very much doubt the expediency of such stipulations, and am by no means clear that periodical visits of this kind, especially when often repeated, compensate for the time and labour which they unavoidably consume, especially in large and populous parishes. The case is widely different now from that spoken of by the apostle. At Ephesus, there very possibly were no places of worship, no constantly resident minister who could be heard or applied to at known and stated periods; but every thing relating to Christian doctrine or practice was alike new and strange to their ears. So that the situation of the Apostle at Ephesus and of a parochial minister among ourselves is, in various respects, widely different, and consequently requires a different mode of procedure.

With this caution, however, I should still advise your calling in succession at every house in your parish, and endeavouring to communicate the idea, that you call as a minister, and not merely as a private friend. In this point of view you may well inquire as to the number of the inmates, the ages of the children, the regularity of their attendance at public worship, how far they understand and remember what they hear, whether the children attend school and are catechized, either on the week day or Sundays, what books they have, &c. &c. and you may very properly make private memorandums on such subjects, which you will do well to review prior to any subsequent visit. Calls of this nature should be short, and confined as much as possible to the one grand object of exciting in the minds of your hearers an attention to the importance of true religion. Great care will be necessary to avoid sinking into mere commonplace conversation, religious gossip, or petty scandal: and it is this danger especially which leads me to say, Let your calls be short; and, however regular, let them not be too frequent.

On the contrary, be very frequent and regular in your attention to the sick and the infirm. For their sake and for your own, I should still say, Be short.—A few pious, affectionate exhortations—a small portion of God's word, with very brief and plain remarks, and a short, affectionate prayer, are all that I should usually recommend; and will be found far more beneficial to the patient and the attendants, than long addresses and needlessly protracted visits.

In most places where the gospel has been so long preached as at ——, you will find various characters with reference to whom you must be on your guard. You will probably meet with some forward loquacious person, who has been a hearer for several years, and who has attended the ministry of this and that good man, who will welcome you with a loud voice and a great appearance of affection; but who after all will gradually withdraw in proportion as you press home on the consciences of your hearers the solemn and important truth, that without holiness no man shall see the Lord. You will find others, very zealous and earnest in pleading for pastoral visits and private opportunities, prayer meetings, expositions, &c. whom no exertions of yours will bring to the setting up of God's worship in their own houses, and the careful and watchful instruction of their own children and partners. You will find some careless, profane, obdurate, over whom your predecessors have wept, and whom they have warned, but as yet to no purpose. You will find some who belong to other communions, who will approve your efforts, though they still worship apart: while others may be bitter and bigotted and opposed to every thing connected with the Establishment, though profoundly ignorant of its doctrine and discipline. Some will delight to dwell upon and magnify the faults and mistakes, whether real or supposed, of your predecessors, and will watch for your halting, in order to quiet their own consciences: and you will, I trust, meet with some, perhaps only a few, who will welcome your approach with the look of kindness and of affection; who will rejoice at every gracious word which proceeds out of your lips; who will pray for you in secret, perhaps long before they have had an opportunity of exchanging a single word with you, and will be ready to show their love to your gracious master by every little mark of grateful attention to that under-shepherd whom the Great Head of the Church has placed over them. That the number of these last may be very great, and may exceedingly increase, is, and shall be, the prayer of your affectionate friend, Anselm.

[*Ch. Guardian.*

For the Philadelphia Recorder.

Mr. Editor:—The following letter was written to a highly esteemed individual, who once sat under the ministry of the author. It occured to him, before finishing his epistle, that there might be many other persons in the same situation with that of the friend whom he was then addressing, and to whom, therefore, his remarks might not be altogether unacceptable or useless. If you concur in this opinion, you are at liberty to give the communication to your readers. Surely in this age of excitement, and when there are such a multitude of books, sound and unsound, every where to be met with, it is a matter of the highest moment, to give a right direction to the mind of serious inquirers. Such persons ought to be the peculiar objects of Christian sympathy and counsel. How often, alas, do they fall in the way of those "fools and blind," of whom our Lord speaks, and are either driven altogether back, or deluded into a mere form of religion. That the spirit of truth would guide all sincere inquirers into "the good way," and grant them grace to "walk therein," and to "find rest for their souls," is the prayer of A CONSTANT READER.

THE COMMON CHRISTIAN'S LIBRARY.

"Give attendance to reading."
1 Tim. iv. 13.

December 8, 1826.

My Dear Friend:—Oftentimes has a promise come across my mind, which I made to you just before leaving E———, but again and again have I dismissed it, till this afternoon it appeared to me I ought no longer delay its fulfilment. The particular promise I allude to, was to furnish you with a list of such books as would best aid and direct an ordinary Christian, who was earnestly desirous of understanding the truths, enjoying the privileges, and living up to the duties of the gospel of our blessed Lord. And upon each work, I think, I pledged myself to make such remarks as might serve to show its peculiar character and relative importance. This engagement it is now my intention ("if the Lord will,") to accomplish. But before advancing a single step in the duty before me, it ought to be observed, that *no human writings, however excellent, should be permitted to supercede the word of God.* This last is the pure, inexhaustible fountain whence all divine truth issues; whilst the works of men are, at the best, but turbid and scanty streams. Such indeed is the imperfection of our present state, that we all need to drink out of these channels which the pious servants of God, in different ages, have opened to convey the life-giving waters through this parched desert; but blessed is that man who partakes most largely at the fountain head. He who does not study the Bible, is not competent to appreciate other religious books; for that is the great standard by which these are to be tried. Whilst we are reading the productions of man, (and I may add, listening to a sermon,) we should ever keep the "fan" of the word in our hand, that we may be able to separate the precious from the vile—to gather out the wheat for our nourishment, and reject the worthless chaff. He whose mind is not under the supreme guidance of Scripture, is liable to be led away "with every wind of doctrine." Such a man is "ever changing, and never able to come to the knowledge of the truth;" or else he settles down into the bigoted partisan of some system of human fabrication. And need I here add, my dear sister, what I have told you a thousand times from the pulpit, and ten thousand times out of it, that without the teaching of the Holy Spirit we must, even with the word of God in our hands, ever remain ignorant of that "wisdom which is from above?" To the natural eye the Bible is "a sealed book;" and though all glowing with heavenly radiance, not one beam will ever penetrate the darkness of a praverless mind. Supposing then the divine oracles to be daily studied, with earnest supplication for the enlightening and sanctifying influences of their gracious author, (which is the very course I am persuaded you pursue,) I would then recommend as *aids to the believer's growth in grace,*

1. Dr. Thomas Scott's Notes, and especially his Practical Observations upon the Bible. I have never yet met with a Commentator so admirably adapted to ordinary use as Dr. Scott. As an interpreter he is clear, sober, and judicious. He never so dwells upon one doctrine, as to keep others out of view, (the grand defect of many expositors;) but gives to each truth that proportion of notice which its relative importance seems to demand for it. The great doctrine of *justification by faith alone, the very hinge on which the whole gospel turns,* and its all-pervading principle, Dr. Scott very fully and clearly unfolds, where it is specially treated of in Holy Writ, he never loses sight of it upon any occasion, and uniformly so handles it as to beat down the pride of the Pharisee on the one hand, and expose the rottenness of the antinomian on the other. But his Commentary is not simply doctrinal; he shows all the varied bearings of "the truth" upon the inner and outer man. In a word, he is highly experimental and practical throughout. And for this part of his work he appears peculiarly competent. Never, perhaps, were displayed in any uninspired composition, such a deep insight into the deceitful workings of the natural heart, and so accurate a knowledge of the exercises of a mind renewed by divine grace; combined with such an enlarged, and at the same time, minute acquaintance with human life, under every variety of circumstance. To write this work demanded such observation of the world, united to such studious habits, as could very rarely indeed be found in the same individual. And the Lord seems to have led this wonderful man through just the path that would qualify him to compose such a book. I seldom read it in my family without being astonished as well as delighted. The portion of "Practical Observations" we read this morning was upon the 15th—17th verses of the 21st John. Turn to it, my dear friend, and see how skilfully and nobly he sets forth the effects of love to Christ! But I must tear myself away from Scott, or you will begin to think I wish you to have only one work in your library.

2. The next author to whom I would direct your attention, is the Rev. John Newton. His works are a rich mine of experimental religion; and it is this, I am persuaded, which gives them such a charm over the pious mind. With him Christianity was neither a cold, intellectual abstraction, nor a mere refinement upon the morals of heathenism; but a warm and moving reality, bearing the sacred impress of heaven. His religion is eminently that of the heart. He seems absolutely incapable of contemplating divine truth in any other point of view than as consecrating the affections and transforming the life. Few writers breathe a more solemn and affectionate spirit, and none are characterized by a larger measure of simplicity and godly sincerity. And, what is not unworthy of remark, the style of Mr. Newton is so uniformly simple, sprightly and vigorous, that the reader never finds himself perplexed or fatigued.

3. Give Dr. Doddridge a place in your library. Religion seldom appears so amiable as in the pages of this truly eminent divine. He is indeed as strenuous in maintaining the doctrines of grace, as he is moderate upon those points where the good of different names may allowedly differ. I would particularly recommend to you his "Rise and Progress of Religion in the Soul." It is a plain, scriptural account of christian doctrine, interwoven with a deeply interesting description of the various states of the mind, beginning with the insensibility of its natural infidelity, and proceeding through the cases of those who are somewhat anxious for their spiritual concerns, those who have been recently awakened, the new convert to "truth," the tried christian, the prosperous believer, and closing with the death-bed of the saint. You perceive how very extensive it is in its plan, and yet it is admirably condensed in the execution. And what must contribute incalculably to its value, almost every page of this book is appositely inwrought with multitudes of precious scripture quotations. It seems to me, there are few ways in which a pious person can do more good, than by keeping by him a few copies of the "Rise and Progress," either to lend or give away at his discretion. Not many works have been more extensively circulated and read, and none of the kind perhaps better deserved it.

4. I would warmly recommend to you "The Complete Duty of Man," by the Rev. Henry Venn. It is a free, and yet systematical view of the religion of Jesus, both in its principles and practical applications. Its doctrines are strictly evangelical throughout, and it every where breathes the spirit of sound, fervent, and enlightened piety. "The Complete Duty" may be read with great advantage as family lectures upon the evening of the Lord's day, or any other convenient occasion. But beware, my friend, not to confound this excellent treatise with another called "The Whole Duty of Man," which, in too many respects, is unhappily of an entirely opposite character.

5. Milner's "History of the Church," will be read with delight by every Bible Christian. It is the only general ecclesiastical history I know of, which answers to its name. It is not, like most works upon the subject, an account of the "wicked men," who have intruded themselves upon the church of Christ, and of their false principles and evil practices, and of the disturbances which have grown out of these, but it is a history of the "congregation of faithful men," who have "with the heart believed on the Lord Jesus Christ unto righteousness, and confessed with the mouth unto salvation." With Milner it seems to have been a leading design, to show that *true christians have in every age thought, felt, and acted alike.* They have held the same essential truths, professed the same gracious change of heart, and been careful to live to the "praise of the glory" of Him, who called them "out of darkness into his marvellous light." The pious reader will always rise from this book animated and strengthened for "the race set before him." And I recollect once hearing of a celebrated infidel of our country, who having casually met with it, could turn his mind to nothing else till he had finished it. Indeed the narrative of Milner is so very interesting, that I know of no work better calculated to be put into the hands of careless persons, or those prejudiced against religion. It can scarcely fail to seize upon their attention, and thus, insensibly as it were, convey into their minds "the truth as it is in Jesus," and the purest ideas of vital godliness.

6. Dwight's Sermons. We have been singularly favoured within the last thirty years in this sort of religious production. Since the commencement of the great revival in which we live, of the *doctrines of the Reformation,* there have been very many admirable writers of sermons raised up, and among these stands pre-eminently the name of Dwight. His discourses are entitled, "Theology Explained and Defended, in a series of Sermons." Shortly after they issued from the press in this country, they were stereotyped in Glasgow, and constituted the largest work that had ever been submitted to that process. They have passed through edition after edition in England and in this country, and in order still further to satisfy the extraordinary avidity with which they were sought after by the religious world, a volume of extracts from them was published under the name of "The Beauties of Dwight." To the clearness and depth of a truly philosophic mind, Dr. Dwight added the richness of a poet's fancy; and all these high powers are put forth in his discourses with a perspicuity, a taste, and a warmth of pious feeling as instructive as they are captivating. Upon the character and offices of the Saviour, and the duties of the decalogue, he is equally interesting and edifying. The great Christian law of love he unfolds and displays with a master's hand: and never did I feel my own littleness more than when endeavouring to follow him in the awful grandeur of his conceptions, whilst discoursing upon the attributes of Jehovah. What must powerfully commend Dr. Dwight to every enlightened believer—he is singularly unshackled by human systems. He ever appears to have but one object in view—to furnish his hearers with sound, scriptural instruction. And, if the universal approbation of the wise and the good, be a just criterion, he enjoys the enviable distinction of having accomplished so noble a purpose.

7. Bunyan's "Pilgrim's Progress." Except the Holy Scriptures, no other book gives a truer, or more striking account of the Christian's journey through this wilderness of sin and sorrow. To write such a work, it is evident, required the deepest personal experience in religion; and in reading it over one can scarcely tell which most to admire, the skill or the artlessness of the author. The mazes of our corrupt hearts, and the workings of divine grace, he lays open to us with an accuracy, a fulness, and a vividness truly astonishing. Generally just so far as books breathe the spirit and bear the impress of gospel piety, have they been reviled, or neglected by the world. But the extraordinary genius with which the "Pilgrim's Progress" is written, has made it a singular exception to this rule. Perhaps no uninspired production has passed through so many editions, or received more praise even from the enemies of "truth." The testimonies of Lord Kaimes and Dr. Franklin I pass over, in order to dwell upon one more recently given. * The Edinburgh Reviewers, after finely remarking of Homer, Chaucer, Spenser, Shakspeare, &c. "these giant sons of genius stand indeed upon the earth: but they tower above their fellows." And then giving the most splendid eulogy of Spenser, immediately add, "there is only one book of this kind," (the Fairy Queen) "which has *more interest than Spenser,* (with *scarcely less imagination;*) and that is the *Pilgrim's Progress.*" I would recommend to you the edition with Mason, Scott, and Burder's notes, which are very valuable.

8. Mead's "Almost Christian," Venn's "Essay on the Prophecy of Zecharias, or Mistakes in Religion Exposed," Flavel's "Touchstone of Sincerity," Pike and Hayward's "Cases of Conscience," Edwards on "The Affections," Vincent's "Love to an Unseen Christ," Flavel on the "Keeping of the Heart," and Faber on "The Ordinary Operations of the Holy Spirit," are all works that will commend themselves to the conscience of every one who is in earnest in the matter of religion. They spread before us the real nature of vital piety, give the signs of a genuine work of grace upon the heart, afford very valuable instruction and consolation to the soldier of the cross, in his spiritual warfare, and expose the various delusions, under which too many souls are content to be held. When indeed a profession of religion is made as a mere quietus to the conscience, or from some darker motive, these works will not be at all relished; because they strip the mask from formalists and hypocrites, force, as it were, the light of truth upon their mind, and lay bare the rotten foundation of their hopes. If, however, we wish not to be deceived, but are sincerely desirous of knowing the truth of our state before God, then such authors, after the inspired writers, will be "the men of our counsel." We shall prize them highly, and feel thankful, that the Lord ever raised up such men to furnish us with the means of trying our own spirits. That earnest exhortation of the apostle Paul to professors of religion will often fall with a solemn weight upon our hearts.—"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" And poring over the pages of Mead, Flavel, Faber, &c our souls will frequently rise, with the Psalmist, in fervent aspirations to the Throne of Grace, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting!" Here I cannot help repeating a remark which I lately heard from a pious female: "The sermons of Presbyterians," said she, "are too doctrinal, and those of Episcopalians not enough so." Now, without presuming to decide upon the correctness of this opinion, there is one thing of which I feel very certain, *the discourses of no denomination of ministers are too searching.* Surely that is the best sermon which sends each hearer away with his thoughts seriously turned inward upon himself. And it does seem to me, this goodly effect would be much oftener witnessed were there more *experimental matter, more of the religion of the heart in pulpit addresses.* When a man is first brought "from darkness to light, and from the power of Satan to God," such new views burst upon his mind, and such new feelings warm and expand his bosom, as indicate an entire renovation within, and constitute him "a new creature in Christ Jesus." Now let the preacher only dwell more upon this gracious change of heart; and his worldly hearers will quickly discover, that "the form of godliness" is one thing, and "the power thereof" quite another; and the merely professing part of his congregation, (alas how many!) cannot help seeing their own spiritual destitution; whilst the real christians present will be quickened to diligence and cheerfulness in the way of duty. His discourses will thus awaken sinners, and comfort saints. They will also prove him to be a divinely taught messenger of the gospel. For *an unconverted minister, knowing nothing experimentally of a work of grace upon the heart, cannot preach such sermons, except he steal them.*

9. "The Communicant's Spiritual Companion," by the Rev. Thomas Haweis. Your religious library would be incomplete, without some plain, practical work upon the Lord's Supper, and I know of none better than that above named. There are indeed so many works upon this subject unscriptural in their doctrines, and unchristian in their spirit, as to bring all books of the kind into discredit with many pious people. In these works the Lord's Supper has been stript of its true spiritual character, and degraded into vile food to sustain the false hopes of worldly professors. It is with them the mere climax of formality, the highest round of that pharisaical ladder by which they would scale heaven. When they have gone to the communion, such persons flatter themselves, they have "fulfilled all righteousness," and can then claim salvation, as a matter of course, to which they have entitled themselves. But be assured, my friend, you will find *no such popish notions* in the treatise of Mr. Haweis. He plainly unfolds the scriptural nature of the ordinance, and describes that gracious state of the heart which constitutes a meetness for its reception. He shows that it is "spiritual food,"* provided for those whom the Holy Ghost hath made "alive unto God, through Jesus Christ, our Lord," and who are "not of the world," but have become, through faith, "new creatures in Christ," or in other words, those whose "sober, righteous, and godly lives," demonstrate that they have truly repented of their sins, and believed on the Son of God. Mr. Haweis' treatise is usually rendered more valuable by being bound up with a highly approved essay by the Rev. Dr. Wright, on that most awfully concerning of all subjects, the New Birth, "without which no man can be saved." There is also a little book, written by the Rev. Edward Bickersteth, upon the Supper of the Lord, which, however, I have never read: but, if I may judge from another work of his I possess, upon the scriptures, it must be purely evangelical in its character. An edition of it, with notes and an appendix, by the Rev. G. T. Bedell, has been published at Philadelphia.

10. The small volumes issued by "The American Tract Society," afford a precious fund of religious instruction. They can be conveniently taken up at a moment of leisure; and he who is desirous of doing good, may lend them with great advantage to those who could scarcely be induced to read any thing else. The character of this society is a complete guaranty that its publications will never assume a sectarian aspect, but simply exhibit those great doctrines of grace, and that "pure, undefiled religion," in which the truly pious of all denominations are cordially agreed.

11. "The Christian Observer." Every friend of "the truth," methinks, must feel a desire to know what is going on in the religious world, and what progress the gospel is making. To meet this pious wish, I know not any periodical work which, upon the whole, is preferable to the "Christian Observer." Ours is indeed an age in which the benevolence of the gospel seems to have been aroused into strenuous action, and from the signs of the times, I think, we are justified in believing the present to be the dawn of a glorious day. Now, no religious journal, that I am acquainted with, enters more completely into this *evangelical spirit of the times,* than "The Christian Observer." It is sound in doctrine, catholic in its temper, and conducted with extraordinary ability. Hence it has for a long while commanded the universal support of the friends of vital piety of every country and name. I must here close—whether I have fulfilled my pledge, you must judge. Many more books of an excellent character might be added, were I addressing a student of Theology; but a longer list, I am persuaded, would tend only to embarrass an ordinary Christian. Make due use of these in subordination to the Sacred Oracles, and you cannot fail, with the divine blessing, to find them a constant source of spiritual delight and improvement.

That your "path may shine more and more till the perfect day," is the prayer of your affectionate friend, and brother,

B. P. A.

* Edinburgh Review, June, 1815, No. xlix. page 62, Art. 2d, Sismondi's Literature of the South.

* Book of Common Prayer, Communion Office.

[In the last Recorder some remarks were extracted from a work entitled the "Parent's Counsellor," on the subject of education. The following is a sketch of study which is in some respects at least preferable to the course now pursued. The 3d volume of Mrs. Sherwood's Lady of the Manor, furnishes an interesting narrative on the subject.]

"Could all the choirs that charm the poles,
But strike one doleful sound,
'Twould be employed to mourn our souls,
Souls that were framed of sprightly fires,
In floods of folly drowned.
Souls made of glory seek a brutal joy:
How they disdain their heavenly birth,
Melt their bright substance down with drossy earth,
And hate to be refined from that impure alloy."

WATTS.

In answer to the last letter, Mr. Newton wrote to Henry. I have, said he, long reflected on the subject concerning which you were conversing with your venerable fellow traveller, and it has appeared to me that it would be as easy to convey a competent knowledge of the Latin and Greek languages, through the medium of a pure selection, as in the present mode. If a freshman were made to read C. Nepos, parts of Cicero, Ovid's account of the Creation, the Georgics of Virgil, Plato's Phædo and Crito, and Xenophon's Memorabilia and Cyropedia, he would be considerably occupied. And if to these were added Calvin's Section de Providentia, and such faithful attention to the New Testament as that volume demands, he would advance with sufficient rapidity. If when he became sophomore, his attention were directed to Livy, a *small part* of Horace carefully separated from the poison, Demosthenes, Longinus, and Thucydides, his progress need not be slow. The Septuagint might be made a daily subject of perusal, a portion of it read as a constant exercise. The Old and New Testament thus occupying the station that belongs to them, would hold a commanding influence over the opening mind. The mythology of the heathen might be studied in connexion with the admirable writings of Faber and Bryant, and thus made to minister both to knowledge and to faith. To the sciences, the freshman and the sophomore might pay more than usual regard; only in studying them they should be taught to look upward; to see God in every thing. Belles lettres studies need not be neglected. But you will ask, am I founding a college? No: but I am writing to my son. He will know how to excuse me if I am prolix.

There is one work appropriate to the sophomore year, which, as Latin, is equal to Horace; and in point of sentiment, how far superior! I mean Buchanan's version of the psalms. How much more must the mind be interested too by the divine thoughts of inspiration, than by love-sick ditties!

The admirable Bishop Horne, in writing on this subject, has recommended the works of St. Austin.

But you will say, that, though I am not founding a college, my imaginary student must not stop at *the sophomore* year. Let him, then, *when junior,* go on with attention to Faber and Bryant on the subject of heathen mythology. Let him read Tacitus, omitting de moribus judeorum: Let him read part of Juvenal. The Septuagint, still, should occupy his attention. Aristotle's ethics and rhetoric may also employ him; and some of the Greek of the former year may be continued in this. History need not be neglected, nor the sciences.

If disposed to advance as a senior, astronomy, the evidences of religion, such as T. Hartwell Horne's; moral philosophy connected with Christianity; political economy, also, similarly connected; history, *connected with prophecy;* would, if faithfully pursued, leave him not much time for indolence. He should still read his Bible, and wherever he goes, into whatever department, remember God is there.

Thus leading the youthful mind through a temple of learning, that bears the name of Jehovah inscribed upon all its arches, I cannot but hope he would, with the divine blessing, come out a Christian. But let wise men write upon this subject. Let the Pauls of our day direct to it their thoughts: and I do not doubt that a greater revolution may be achieved, and a larger amount of good effected, than by all our existing societies. To rescue the mass of educated mind from the dominion of paganism—how mighty the enterprise! To lead the rising generations of our land to the feet of Jesus—how appropriate the effort! May God raise up the men who shall attempt it, and may he give them success!

THE RECORDER.

PHILADELPHIA:

SATURDAY MORNING, December 23, 1826.

Christmas.—The following appropriate remarks for the present season, we take from a Baltimore paper of the year 1825.

We congratulate our patrons on the occurrence of the birth day of our glorious redeemer—a day that more than eighteen centuries ago, was announced by the songs of angels, in the morning clouds of Palestine. The banner on that hour, red with the blood of Calvary, was unfolded to the winds—it was the unstained standard of peace and salvation. The shouts of assembled armies, no fleet of trumpets announced this birth—it was ushered in by a song of a multitude of the heavenly host, the burden of which was, Glory to God in the highest, peace on earth, and good will to men. The glorious fact was first announced to mighty law-givers, princes or potentates—to the shepherds of Judea watching their flocks by night—an unusual glory appears in heaven, while they watch the morning star—astonished, they tremble with dismay when they hear the gracious message, a message worthy of a God of mercy. "Fear not, for behold I bring you good tidings of peace and joy to all people: for unto you is born this day in the city of David a Saviour, which is Christ the Lord, and this shall be a sign unto you: ye shall find the babe wrapt in swaddling clothes, and lying in a manger. And suddenly there was with the angel, a multitude of the heavenly host praising God, and saying glory to God in the highest, on earth peace and good will towards men." This

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Saviour was born not only for these shepherds, but for all those who will accept the terms of salvation, for thousands and tens of thousands, have gone before us to the regions of glory to mingle with angels their song of glory to God in the highest, on earth peace and good will towards men. The shepherds did not delay to obey, they followed the star, and they found their Saviour. That star still shines on the heart of every Christian, and if followed, he shall find in its light his Saviour also. Let not the proud spirit of science be blind to the lustre of its beams, it was seen not only by the humble shepherds, but by men eminent for their wisdom and learning. Wise men, says another of the holy evangelists, came to Jerusalem, saying, "where is he who is born King of the Jews, for we have seen his star in the east, and have come to worship him." Having received a message from Herod, they departed, and lo! the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they came into the house, they saw the young child with Mary the mother, and fell down and worshipped him; and when they had opened their treasures they presented unto him gifts, gold, frankincense and myrrh. Thus we see that not only the poor shepherds of Judea, but likewise men of wisdom and of wealth, were equally prompt to follow the star of Bethlehem. But as the glorious annunciation, the poor and the humble shepherds of Judea were favoured with a glorious vision, which directed them to follow this guiding and sacred light. The rich and the learned followed the star, and were compelled to inquire the way.—"Where is born," they asked, "the King of the Jews." And so will the star of Bethlehem be seen at the present day, by those who are humble in heart. God will manifest himself to their minds. Not to make invidious distinctions, however, it is abundantly sufficient for us to know, that both the rich and the poor, the learned and the unlearned, sought and found their Saviour. Let not then the son of poverty despair to find, or the son of opulence despise this sacred light—let the son of science follow the scientific star—it will lead him to the same place, and become stationary at Bethlehem.

This anniversary of the glorious gift may be said to confer on man a new title to the skies. Until this hour death was impenetrable darkness, and the grave oblivion; but the moment had arrived, when the curtain separating life from death was to be drawn, and all the wonders of immortality ushered upon the view; when man was to be told that his residence on earth was only a preliminary state for the heavens. No wonder that such joyful intelligence was accompanied by the songs of angels. Death is now seen with terror only by the wicked—only by those who have abused the gifts of their Creator—only by those who reject the star that twinkled over the head of our Redeemer. Life and immortality are seen beaming through the shadows of the tomb, and those who have gone before us, and inherit the promises, we behold converted into the "spirits of just men made perfect." We find now the law of our being; that we are made to be the companions of saints and angels,—that we are destined to higher rewards, more exalted honours than diadems and kingdoms, or the conqueror's laurels. This dispensation, apparently so humble in its origin, is now making its way over the whole earth. The untutored Indian drops his bow—the wild Ethiopian listens and rejoices. Throughout all lands the name of this infant Redeemer is yet to resound—until all nations, kindred, languages, tongues and empires, from the rising to the setting day, shall behold the star of Bethlehem and exult.

Monday next being Christmas-day, there will be service in all the Episcopal churches, and St. Paul's church, we understand, will be opened in the evening.

Mariner's Church.—We are not often in the habit of examining those articles in our daily papers which relate to the transactions of the police office, &c. but we accidentally cast our eyes a few days ago, on an article of this kind in the Philadelphia Gazette, and as it bears so great a testimony to the benefit of the Mariner's Church, we shall not hesitate to quote it.

J——P——, a sailor, was charged with being intoxicated, and with stealing a pair of shoes off the feet of a drunken man who had fallen in an alley near Girard's wharf, after dark. He explained the matter by declaring that he had bought the shoes for *five cents*, which he had stowed away snugly in the man's pocket: but as he afterwards found a difficulty in selling the shoes or getting more rum for them than he could procure for his five cents, he concluded to *swap back*, and it was while he was making the second exchange that he was arrested by the watchman. The Mayor remarked: '*That Sailors were not now so frequently brought up for misconduct as formerly and rarely indeed on so disgraceful a charge as the present, which change for the better he mainly attributed to the establishment of the Mariner's Church and to the exertions of its friends.* And if you, my lad, instead of being drunk and strolling about our streets, had been there yesterday, you might have profitted by the excellent advice you would have heard from Joseph Eastburn,—that good old man, who seems to labour with the zeal of an apostle for the conversion of sailors.'

Mrs. Sherwood on Confirmation.—The third volume of this interesting work has been lately published, and we think it by far the most valuable of the three.—We had partly prepared an article on the subject, but on account of room, we are obliged to defer it.

Kenyon College.—The delicacy of true christian charity is delightful. In several instances this has been manifested during the collections for Kenyon College. The cheerfulness of contributors has led them, not to wait for a call upon them, but to send their donations to Bishop Chase, (corner of Fourth and Pine streets,) precluding thereby the possibility of their being passed over, and preventing the necessity of time being expended in finding them. Such delicacy of christian charity, it is hoped, will be general throughout our city. The donor to Kenyon College, who gives in love to God, increases his own heavenly treasure. Why not then enhance the value of that treasure by immediately enclosing the benefaction, and forwarding it to the devoted man, all whose moments are sacred, because devoted to the one great work of promoting the cause of the Redeemer?

To Correspondents.—Several articles are on hand to which due attention will be paid, but we find it impossible to do this the present week.

BIBLE CLASS.

ST. ANDREW'S CHURCH.—13th LESSON.

January 10th, 1827, at 12 o'clock, M.

Further testimony of John the Baptist to Christ, and Christ's first disciples from among those of John.

John 1st chap. 19th verse to the end.

Questions appropriate to this Lesson.

127. Why did the Jews desire to know who John was?
128. Who did the Jews mean, when they asked John in the 21st verse, "Art thou *that prophet?*"
129. Have you any reason to believe, from the present lesson, that baptism was practised by the Jews?
130. When John saw Jesus, what did he call him?
131. How is the term, Lamb of God, appropriate to Christ?
132. How does Christ take away the sin of the world?
133. How came John's disciples to follow Christ when he said "behold the Lamb of God?"
134. What attestation did Christ bear to the character of Nathanael, and how do you understand the expression?

Arrangement of the Lecture.

Message from the Jews to John—who alluded to in the term *that prophet*—baptism among the Jews—import of the term Lamb of God—doctrine of atonement—reason of John's baptizing—John's record of what had happened—the first disciples of Jesus, how obtained—acknowledgment of the Messiahship of Jesus—Christ gives a new name to Simon—Philip called, and his influence with Nathanael—singular question of Nathanael—Christ's character of Nathanael—particular meaning of the 51st verse—practical remarks.

Extract from the Regulations of the Protestant Episcopal Church in the state of Pennsylvania.

"12. The churches in this diocese shall annually contribute a certain sum for the purpose defraying such expenses as the Convention may incur, and for defraying the expenses of the deputies to the General Convention; and the said sum shall be raised according to the following ratio—each of the churches in the city of Philadelphia shall contribute twenty dollars; and all the other congregations, five dollars each per annum."

The Treasurer respectfully requests that the churches which have not already paid the contribution provided for by the foregoing regulation, will do so as soon as may be convenient; several bills having been presented, which remain unpaid for want of funds.

Philadelphia, Dec. 23, 1826.

For the Philadelphia Recorder.

MR. EDITOR:—I would thank some person to give in your paper an exposition of the following clause in the concluding prayer of the Baptismal Service for infants: "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to *regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy Holy Church.*"

An humble and sincere inquirer after truth.

For the Philadelphia Recorder.

"BEING DEFAMED, WE ENTREAT."

MR. EDITOR:—In my former communication, which was intended as an humble apology for those brethren, who think that they are authorised to omit the ante-communion service, and to use extempore prayer, I promised in a subsequent paper to pursue the inquiry, how far we had bound ourselves to a contrary practise by the written declarations which is required and signed at the time of ordination. I now intend, in as few words as I can, to consider this second branch of evidence against us.

The declaration is as follows: "*I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States.*" The plain and simple import of this engagement is, that we will regard the authority of the church, of which we are the officiating ministers, and *conform to the doctrines and worship* which she prescribes.

But who is to determine what are the *doctrines* and *worship* of the Episcopal Church? There is no dispute about the fact, that every clergyman does make the above promise: but how is this promise to be understood?

1. Is it in the sense in which the promisee understood it? That cannot be, for then we might have come under engagements which we never intended to fulfil. Is it in that sense which the promiser wished to be understood? No, for then the intention of the promiser is made the rule of conduct. I apprehend the only sense in which the particular promise under consideration, can be understood, by every rule of fair interpretation, is that the promisee must be determined in the fulfilment of his duty, by the rule or law whereby that duty is enjoined.

2. As the terms of this promise admit of different interpretations, the promisee may understand it, either as binding him to the use of the service, or to the omission of it, or as leaving the matter to his own discretion. If the first he must use it, if the second he must omit it, and if the third he is at liberty to use it or not, as circumstances may render it expedient.

3. Since the same promise is given to conform to the *doctrines* of the church, as to the *worship*, it would seem to follow that the same rule of interpretation ought to be applied in both cases. Does the church expect that all who promise conformity to her *doctrines*, will agree in the interpretation which they give of the 39 articles? If so, she expects that, at this time, *four* hundred persons will consent not to one disputed position, but to as many at least as there are articles. But this will not be alledged. With as little propriety, it appears to us, can it be expected that there will be an entire agreement in worship, where the rules prescribing it, admit of divers interpretations. The only difference in the two cases is, in the one we form different opinions of an *article*, in the other of a *rubric*.

4. But it may be said, the *opinion* of those, who interpret the rubrics as rendering the service obligatory, ought to govern. On the other hand it might be said, the *opinion* of those, who think the matter discretionary, should decide the practice of all: and with a greater show of liberality. For if the judgment of the former is to determine, many must be denied the right of acting as their consciences approve, and expedience requires. But if the latter, there is no restraint upon any. Each may pursue that course which he believes will best promote the interests of religion, and advance the glory of God.

5. Lastly, shall we appeal to *custom* to decide this matter? Besides the objection that many will not respect the judgment of such an arbiter. It would be very difficult to ascertain what the decision of *custom* will be. She is a fickle judge, perpetually changing her opinions. It is believed that the prevailing *custom* in the United States, at this time, is to omit the ante-communion service. However this may be at present, it will not be denied, that this was the *custom* only a few years ago. Admit then, for the sake of this argument, that *custom* ought to decide, and that her decision now would be in favour of the service. Yet the older *custom* has the advantage in point of authority. And if so, how comes the *custom* to be changed, the *present* practice is a departure from the *past*.

In whatever light I have been able to view this subject, it appears to me, the only wise and consistent course, under existing regulations, is to leave every clergyman to decide for himself. Let him examine and study the articles and the rubrics, and then fix his faith, and determine his conduct according to what he believes to be his duty, in the fear of God, and with eye single to his glory.

I will have to trouble you at some future time, with a few remarks upon the propriety of extempore prayer. In the mean time, may God send upon us his heavenly blessing, that we may be clothed with righteousness, and that his word spoken by our mouths, may never be spoken in vain. PHILOS.

FAMILY DISCIPLINE.

Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. Withhold not correction from a child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell. *Prov.* xxii. 15—xxiii. 13, 14.

MY WILL BE DONE—*on earth as it is in heaven.* This, Messrs. Editors, is no part of the *Lord's Prayer.* But it is *the whole* of the natural temper of men. It is the native prayer of the human heart—the petition to the universe, which it urges spontaneously, imperiously, and with deep toned obstinacy. The *opposite* of such a prayer is—religion, preferring the will of God to our own; and surrendering, with a child-like simplicity, our will to *whatever* is pleasing to our Maker.

We often speak of the docility of a child, as the standard of our Christian docility: but, the image is to be qualified. We assume an abstraction, not a fact; and argue from ideal childhood—from what a child ought to be, and often appears to be,—not from what a child is! Some children have sweet tempers, and sweeter countenances, and still sweeter manners, and most fascinating glee and gambols: and should we argue from those infantile charms of appearance, that the *moral tone of the soul* was equally benign and amiable, we should be brought to a conclusion contradictory of the word of God, and of all moral observation, and moral experiment, and moral evidence.

I have an anecdote in point. It was in the family of a pious minister, who had then a revival in his congregation, that the matter occurred. "Electra," said her mother to a little daughter of two and a half years old, playing on the floor, "bring me that apple, my dear." She looked at her mother, said "No," with indifference, and resumed her play. Her mother rejoined, "Bring me that apple instantly;" and was answered, "I wont."

Things now became in earnest; and after several more orders and refusals, the case was resigned to the father, who was present and had observed the scene. With a tone of authority and yet benevolence, he reiterated the mandate, "Take that apple to your mother, my child!" Electra arose, went to the place where the apple was, picked up a chip that was near it, returned, threw it into her mother's lap, and was going to her play. Her father here took hold of her, brought her near him, expostulated, warned, and then re-ordered her. Her sullenness deepened into silence and malignity—*my will be done* was her deliberate position. Her father was one of those thorough going Christian moralists, who believe no better ethics can be made by man than God has made for him in his word, and who carried practice with theory, as well as theory with Scripture. He took down the provided *birch* from the top of the old clock, and very dispassionately applied it to the obstinate offender. Electra screamed, and begged, and squirmed, and called for her mother—who first interfered with very *cruel* advocacy, and then, in a flood of tears, left the room. Her father forbore, and tried her again. She walked, pouting and sobbing, to the apple, stood still near it, and said—she *could* not pick it up. Her father understood the nature of her inability, and its true relation to accountability. It was *just such an one* as keeps a sinner from obeying God! Her father paused for some minutes: Electra looked alternately at the apple and at him, pouted, rubbed her eyes, and said again that she could not pick up the apple. Another whipping was the consequence—Electra screamed louder than ever, begged and *promised.* On this, her father tried her again. She went to the apple, stood still, held her eyes to the floor, said and did nothing. Here some sympathetic spectators—friends of the family, visiting—began to plead and apologize for the sufferer, and to insinuate that it was useless and tyrannous to persist. Her father, with a look, gave them their answer and his sentiments. He again applied the birch, and *let not his soul spare for her crying.* Her promises were now frequent as the raindrops of a shower, and yet fewer than the steady strokes of *enlightened love*, that honoured the commandment of God, and subordinated the sympathies of a father to the duties of a Christian. As soon as he ceased, while his steady carriage had awed the circle into silence, Electra showed another creature: she ran to the apple, took it up, and brought it to her father. Her actions spoke her obstinacy gone, her pride subdued, her temper humbled, tender, penitent. Her mother was called. As soon as she entered the apartment—"Electra," said her father, "put this apple where it was, on the carpet;" she obeyed. Again said he, "Take it up and carry it to your mother." She obeyed, with alacrity and tears. "Come here my daughter." She came. "What a naughty girl was Electra."—"Yes." To the questions, "Are you sorry—do you love Pa—will you be good—do Pa. and Ma. love you?" and others like them, she assented; constantly opening her arms, and raising her lips, for the kiss and the caresses of her father.

Her mother then began *her confession*: asked pardon for the improper strength of her feelings and acknowledged that her love for the child was spurious in comparison with that of her husband. The others united in the acknowledgment, while Electra's tears were drying, and her sobs diminishing, on her father's knee. But the little penitent was really too weak to stand, and too sore to play. She was put upon her couch, where a sweet sleep and gentle applications, soon wrought her complete recovery.

Her father often explains to her *the will of God*, and the duty of submission to it, and the terrible consequences of obstinacy, *and she knows just what he means!* Electra is now a good girl, and one of the most obedient and promising of children—and her parents feel that it was not cruelty, but kindness, that used the means and obtained the result, according to the divine direction. Had her father only read his duty in her mother's tears, and done her mother's will instead of God's, and so *pitied* her obstinacy, and called it by some soft name, the awful probability is that Electra would have retained the position, *My will be done*, and felt its eternal bitterness! "Before destruction the heart of man is haughty, and before honour is humility." Parents do your duty! Be kind! and *act* as well as *pray*, for your children. Think of Electra, and ☞ of Prov. xxii. 6. PHILODEMUS.

[*New York Ob. and Chronicle.*

HOLY LOVE.

Holy love enters largely into all those exercises in which true religion is represented in the Scriptures as consisting. Is repentance the first step in our return to God, from whom we have departed? Love enters largely into the value of that which is genuine. The apprehensions of Divine wrath, unaccompanied with the hope of forgiveness, may produce terror and dread, but will never give birth to that compunction which will melt the heart on account of sin. "That grief which is divine," as one observes, "and is accompanied with a change in heart and life, respects the stain more than the punishment of sin, and arises from love to God, who is disobeyed and dishonoured by it."—Hence the Scriptures propound the goodness of God, as the most powerful persuasive to repentance; for, without the hope of pardon originating in Divine love, all other motives would be ineffectual to melt the heart. In the sorrows of all true penitents of whom we read in the Scriptures, the bitterest ingredient has been, the dishonour they have regarded their sins as putting upon the Divine character. This wrung the heart of David with the deepest anguish, expressed in his language when he says, "against thee, thee only, have I sinned, and done this evil in thy sight."

Does prayer enter largely into the nature of true religion? love exerts no small share of influence in drawing us to the throne of grace. In the first instance, it may be the urgent sense of necessity, which impels us, as in the case of the Publican: but even here, the hope of relief, founded in an assurance of the Divine willingness to afford his aid, operates powerfully; while, in subsequent approaches, love draws the soul into fellowship with God at his throne, and calls forth the fervour and continuity of prayer, in seeking supplies of pardon and purity, light and love.

Is the possession of true religion characterized by obedience to the Divine will?—Is the true Christian described as the one that doeth the will of God?—and is it declared, "blessed are they that do his commandments?" Holy love is the motive and pervading spirit of all acceptable obedience. God accepts not of that which is extorted reluctantly, or that springs from slavish fear: it is the voluntary, generous service, in which he delights, springing from those exalted principles his grace inspires, and of which, love is the plastic soul—the respect and affection of a child, sensible that all its efforts are but a poor discharge of its obligation to so kind a parent.

Does benevolent exertion enter into the essence of true religion?—And, are Christians commanded to resemble their heavenly Father, in diffusive philanthropy? It is love that gives birth to varied and unwearied exertions for the welfare of the children of men. Let the exertions of the present day be contemplated, and say, in what spirit they could have originated, if not in that of holy love? [*Chris. Watch.*

OBITUARY.

Died, on Statan Island, in November last, P. T. GLENTWORTH, son of the Rev. David Moore, aged 5 years.

INSTALLATION.

BY Divine permission, the Rev. Gilbert R. Livingston will be installed as Pastor of the First Reformed Dutch Church, in Crown-street, next Sabbath evening, at half past 6 o'clock.

The sermon on the occasion will be preached by the Rev. Doctor Milledoler, President of Rutger's College.

CHRISTMAS AND NEW YEAR'S PRESENTS.

The following works are for sale by WILLIAM STAVELY, No. 70, South Third street, nearly all of which have but recently been published:—

Le Souvenir, or Picturesque Pocket Diary, for 1827, containing an Almanack, ruled pages for memorandums, &c. &c. interspersed with beautiful engravings.
Mrs. Sherwood's Stories on the Church Catechism.
Parent's Counsellor, or the Dangers of Moroseness, a Narrative of the Newton Family.
Winter Evening Conversations between a father and his son, on the works of God.
A Sketch of My Friend's Family.
Anna Ross.
Memoirs of Rev. Henry Martyn.
Lady of the Farm House.
New Year Improved.
The Scottish Farmer.
Pilmore's Narrative.
Early Piety.
Mary and Archie Graham.
Rosabella, or the Queen of May.
Juliana Oakley.
The Two Friends, or religion the best guide for youth.
Nursery Morals, by a Lady.
Maternal Solicitude.
A Picture of the Seasons, with anecdotes for every month in the year.
Susan Gray.
Shepherd of Salisbury Plain.
Dairyman's Daughter.
Life of Christian Frederick Swartz, an early Missionary in India.
The various editions of the Book of Common Prayer, in plain and fancy bindings.
And a large assortment of Children's Books, with beautiful coloured engravings.

PUBLIC EXAMINATION.

A public examination of the pupils of the Grammar School of the University, situate in the Academy in Fourth-street, will be held on Saturday the 23d inst. commencing at 9 o'clock, A. M.

The Principal has been engaged for 20 years in his present occupation, and for the last 13 under the superintendence of the Trustees of the University, and is authorised to say, that his pupils, when transferred to college, have held at least an equal rank with their associates from other academies.

From the late removal of his school, and the introduction of a new system of education, with assurances of saving one half of the time and expense formerly required, Mr. W. like many of his colleagues, has experienced both a diminution in the number of his scholars, and the emoluments of his profession. But pursuing a system established and approved by men of learning and experience, he is ever ready to exhibit his plan of teaching, and submit the result to an enlightened and reflecting public.

JAMES WILTBANK.

December 14, 1826.

THE DECISION.

A. FINLEY, N. E. corner of Chesnut and Fourth-Streets, has published a fourth edition of

THE DECISION, OR RELIGION MUST BE ALL, OR IS NOTHING.

By the author of "Profession is not Principle." Price 37½ cents, or $3 60 per dozen.

"This is one of the most interesting and useful little works we have met with for a long time. It is recommended by its simplicity, by its familiar representation of actual character, and by its style. It is adapted to the gayest and most thoughtless of our youth; it is calculated to engage the interest, if not to affect the heart, of the most sober-minded and moral of our community; and to all who love the Lord Jesus Christ in sincerity, it affords the most animating encouragement, to hold fast the profession of their attachment to him, and to abound in godliness and good works.

"The story itself is a very short and simple one, but its characters are so true to nature, that we have no doubt it has been drawn from what has occurred in real life. Our regret in laying down this little volume was, that it is too short. As it is, we cherish the fondest expectation, that the lessons which it is meant to teach will reach the hearts of many hitherto strangers to the truth, and enable them, like Gertrude, to choose that better part which shall never be taken from them."—Christian Herald for January 1822.

A. F. has just received the following elegant works, intended as presents for the approaching season, viz.

The AMULET, or Christian and Literary Remembrancer, for 1827—embelished with 12 very beautiful engravings.
The FORGET-ME-NOT, for 1827—13 engravings.
The ATLANTIC SOUVENIR, for 1827—10 engravings.

BISHOP BOWEN'S SERMON.

JUST published, and for sale by William Stavely, No. 70, South Third street, "The Interest and Authority of the Church, and the Privilege and Duty of its Members, as to things in Religion, indifferent in themselves; A SERMON, preached at the opening of the General Convention of the Protestant Episcopal Church in the United States of America, in St. Peter's Church, Philadelphia, on Tuesday, November 7, 1826. By NATHANIEL BOWEN, D. D. Bishop of the Protestant Episcopal Church, in South Carolina." Price, 25 cents.

POETRY.

For the Philadelphia Recorder.

Mr. Editor:—You will much oblige a distant subscriber by the insertion of the following original lines, never before published. M. T.

There is a land of life and light, where love for ever glows,
The pure in heart behold their God, and pleasure's river flows;
Though here old age our feelings chills, and death steps in between
Our dearest joys, our tenderest ties, and fades this earthly scene;
Though human passion be a breath which quickly glides away,
There's a fair region far above, where lasting truth bears sway.
There shall the parent meet the child, never to part again,
And there divinest harps of gold breathe forth a heav'nly strain;
There shall the faithful wife behold the partner of her days,
Whom death relentless tore away from her delighted gaze;
And he who mourns his vanish'd friend who made life's converse sweet,
Through never-ending hours of bliss that treasur'd friend shall greet.
But who this lovely clime shall see? Who there in bliss shall dwell?
And Jesus' grace and love, in praise for ever tell?
Those whom He will, shall enter in that paradise so fair,
They who on earth acknowledge Him, shall dwell for ever there!
Existence is no worthless boon, if well we pass it here,
Though love in life be fragile, vain—Eternity is near!

FROM THE

EVANGELICAL RAMBLER.

A series of Tracts published in London.

No. 55.

THE PROGRESS OF VICE.

PART III.

Mr. Lewellin had been unremitting in his attention to the unfortunate prisoner from the period of his commitment; and as he often saw him, I consented occasionally to accompany him. He was generally firm; yet he could not refrain from weeping when he adverted to his wife and children. "I have, sir," he remarked, "one of the best wives that ever strove to make a husband happy, and four of the most lovely children a father ever embraced; but my crimes have made my wife a widow, and left my children fatherless." "Your crime," I observed, "is less heinous than that of murder, for which some of your fellow-prisoners are about to suffer; and though it is visited by the same punishment, yet it will not affix the same degree of infamy to your memory, nor entail the same degree of disgrace on your family." "Very true, sir," he replied; "the law is too severe. If my life were spared, I might retrieve my reputation, and become a virtuous member of society; but justice must now take its course, and I must prepare to stand before a higher tribunal, where I shall have to meet a greater number of charges." He paused. He paced backwards and forwards the room; his eyes were fixed on the ground; he seemed absorbed in deep and anxious thought. At length he clasped his hands together, and looking at me, he said, "I am not prepared, sir, to meet the Judge in whose presence I am soon to appear. Oh no! I shall be hurried into his presence with an awful load of guilt on my conscience. I have spent a large fortune; I have broken up the peace of a happy family; I have forfeited my life to the violated laws of my country; and now I fear that a still worse doom awaits me!" "You admit, sir, I presume, the truth of the scriptural representations of another world, and of the certainty of a future judgment?" "O yes, sir," he replied, "I do admit them to be true. I have had my doubts on these subjects, but I never could become an infidel. My belief has been shaken, but never destroyed. I have often endeavoured to shake off those deep and pungent convictions of the truth of Christianity which I received when coolly investigating the question about ten years since, but I never could succeed. Yes, sir, I believe that I shall soon, very soon, have to stand before the judgment-seat of Christ, to give an account of the whole of my conduct." "Well, sir," I replied, "the same volume which reveals the certainty of the future judgment, announces to us the consolatory fact, that *if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins.*" "Yes, sir," he replied, "I know that Jesus Christ came into the world to save sinners; but I candidly confess that, that fact gives me no more consolation, even at this moment, than any other fact which is recorded in the page of history." "You admit, sir, that you have sinned against God, and that you stand justly condemned for your transgressions?" "I do, sir. My conscience condemns me; which, I believe, is a faithful echo of the righteous sentence which stands recorded against me in heaven." "But he against whom you have sinned," I remarked, "is merciful. He willeth not the death of a sinner, but rather that he turn from his wickedness, and live." "But how, sir, can I turn? I am stopped in my career of wickedness, and shall soon come to the fatal platform; but I still retain all my former propensities to evil. I regret that I committed the crime against the laws of my country; but I cannot feel any deep repentance of soul for the crimes I have committed against God. And if the justice of human law renders the exercise of mercy impossible, what hope can I indulge when anticipating my appearance before a more righteous tribunal?" "But God," I replied, "has devised a scheme by which he can maintain the honour of his law, and satisfy the claims of justice, while he exercises his mercy in the forgiveness of sin. Suppose," I added, "the constitution of human society admitted of one person dying for the sins committed by another, and you could procure a substitute, you perceive with what ease the claims of justice would be satisfied, even though you were restored to the bosom of your family." This reference to his family sprang a mine of tender feeling in his breast, and after dropping the tributary tear of affection, he replied, "I understand you, sir." "*Jesus Christ*," I remarked, "*hath once suffered for sin, the just for the unjust, that he might bring us to God.* His death was an expiatory sacrifice for the sins of man; and now, *if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* And having died to redeem us from the tremendous curse of that holy law which we have broken, he ascended to heaven, where he ever liveth to make intercession for us. Hence saith the apostles, *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.* The chief of sinners have obtained mercy, and are now mingling their praises together in the heavenly world; and so may you. Your earthly judge refused to show you mercy, though solicited by the jury that found you guilty; but if you make your appeal to God, relying for acceptance on the death and intercession of the Redeemer, he will not refuse you. He delighteth in mercy." "Do you think, sir," he asked, with an intense degree of earnestness, "that ever any human being ascended from the platform of a public execution to heaven?" "Yes. You have read, I presume, the account of the dying malefactor, which is recorded in the Scriptures." "If I have, sir," he replied, "I now forget it." I then opened my Bible, and read it to him. "*And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.* Here is one doomed to suffer an ignominious death—so hardened in sin that he reproached and insulted the Redeemer, who was hanging by his side,—and yet, when he felt the deep convictions of guilt, and implored mercy, he was forgiven, and spent the evening of that gloomy day in the celestial paradise. What a change! In the morning he was in his cell; at noon the terrors of death were falling upon him; at night he was uniting with the rest of the redeemed, singing in the sweetest melody of praise the lovely anthem of the heavenly temple, *Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*" He listened to this deeply interesting fact with the most profound attention, and then remarked, "This malefactor had one privilege which I shall not enjoy. The Saviour was with him; he could make his appeal to his tender sympathy in person. But I am to die alone. There will be no Saviour with me on the fatal platform, from whose lips I can receive the promise of future bliss." "There will be," I remarked, "no Saviour with you, whom you can see or hear; but his visible presence is not necessary to render your supplications availing. He can see you, when enveloped in the cheerless gloom of your cell; he can hear you, when presenting your secret prayers; he can support you with the consolations of his presence, though he remain unseen; and will save you from the bitter pangs of the second death, if you believe in him." "What, sir, must I do? A few days will decide my fate for ever. I feel the terror of my condition. I shall never more look on earth, except" * * * he burst into tears. When he became more composed he said, "I could meet death with fortitude, if I could indulge a hope of a blissful immortality; but I dread standing before that tribunal from whence I shall be compelled to depart——oh eternity!—eternity!—eternity!—how I dread eternity!" "You must pray, sir, to him, who is exalted to give repentance and remission of sin." "But will he hear me?" "He has said, *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*" We knelt down, and prayed: after which we left him, and on the following day I received the following letter.

"My dear friend,

"You will I hope excuse the liberty I now take, in soliciting the favour of your company as early as you can make it convenient. Your conversation yesterday has made a deep impression on my heart. It has opened before me a new scene—a delightful scene—a scene so captivating, that my mind begins to unloose itself from those bonds of hopeless misery in which it was held; and though I feel jealous lest I should catch at a premature hope, yet I feel that I cannot despair of mercy.

When I look back on my past life, and retrace the steps which I have trodden—when I think on my dear departed parents, and of her, whom I most tenderly love, and the children she has borne me—when I bring before my imagination the prospect which opened before me a few years since, and then gaze on my present state of infamy and degradation, my heart sinks within me, and I cannot forbear giving utterance to the most poignant self-reproaches. I was beguiled into the path of ruin by a course of novel reading, which first vitiated my taste and then corrupted my principles; and though my union with my dear Amelia reclaimed me for a season, yet my heart remained unchanged. I became an easy prey to the wicked one. The theatre, the midnight tavern, the card party, the billiard table, weaned my affection from my once peaceful and happy home, and induced me to desert my wife and children for scenes of dissipation and crime. But now the end is come, and I trust, that in this receptacle of wo I shall be made wise unto salvation; and when cast off as too vile to tread the earth of my beloved country, it will please the Saviour of sinners to take me to dwell with him in the heavenly paradise. The case of the dying malefactor, to which you so feelingly called my attention, has encouraged me to pray, Lord, remember me now thou art in thy kingdom; and though no cheering voice breaks in upon the awful silence of this dreary abode, yet I feel a degree of comfort which astonishes me. Is this the dead calm of presumptuous confidence? or is it the tranquillity of a good hope through grace? Before you visited me, I was terrified by my fears, but now my hope alarms me, as I dread self-deception no less than utter despair. I will thank you to present my kind regards to my dear friend, Mr. Lewellin, and if you can spare time to go and offer some few words of consolation to my dear wife, I trust that you will do it.

"I am, dear sir,
"Your unfortunate friend,
"John Phillips."

Cell, Newgate.

I hastened to see him. As soon as I entered his cell he took me by the hand, and said, "I am happy to see you. The words which you spake to me yesterday have proved the words of consolation to my troubled spirit. The difficulties which stood in the way of my salvation are now removed. I thought I could not be saved because God is just; but now I perceive how he can maintain the honour of his justice, while he pardons the greatest transgressor. Oh! sir, what a glorious scheme of redemption does the Gospel of Jesus Christ exhibit! How adapted to man, and yet man neglects it! How astonishing! What should I now do if it were not for such a method of salvation? I must perish in hopeless despair. Blessed be that God who has opened my eyes to see my danger, and led me to repose my confidence in Jesus Christ, who suffered the just for the unjust." "It gives me pleasure," I remarked, "to see the light of hope beaming upon you, and I trust that you will enjoy the consolations of mercy when you most need them."

We were now interrupted by the entrance of one of the keepers, who informed Mr. Phillips that his wife was waiting to see him. "Request her," he said, "to walk in." She entered, and they immediately rushed together, and remained for several minutes locked in each others' embrace, without being able to give utterance to any sounds but sobs, and heart-rending sighs, and groans. Ah! thought I, could the Senators of the land see this scene they would no longer suffer the sentence of death to stand as the punishment to be inflicted for the crime of forgery. Ah! thought I, could the humane and generous sovereign of the British people see this sight he would no more sign the death-warrant which cuts off the forger from the land of the living.

After their agonized grief had somewhat subsided, they sat down and became more composed. "I hope, my dear," said Mrs. Phillips, "you will be able to meet your approaching death with the fortitude and resignation of a Christian." "I hope I shall," he replied, "this gentleman (pointing to me) has brought me words of consolation. He has explained to me, how God can maintain the honour of his justice, and yet save the chief of sinners. I have implored forgiveness through the mediation of Jesus Christ; and though I have heard no voice saying unto me, Thou shalt be with me in Paradise, yet I feel a heavenly calm in my spirit which no dread of death can disturb. If it were not for you and our dear babes, I could cheerfully quit a world which abounds with evil; but the infamy and misery which my crimes have entailed upon you make me unhappy." "But you know, my dear husband, we have an ample provision made for our support, and though some may frown, yet others will pity us, and we will cherish the hope of meeting you in a better world, where in each others' society we may enjoy uninterrupted felicity." "I have thought," he said, "of seeing my babes before I finally leave them, but my purpose is changed, as I now wish to keep my mind entirely disengaged from every circumstance which may tend to agitate it. You will, I have no doubt prove a kind and affectionate mother, but let me beseech you not to suffer your maternal affection to overcome the dictates of your enlightened judgment. Endeavour to make them happy, but never let them have too much money, as it is to that I attribute all my misfortunes. Train them up in the fear of God; teach them to reverence the Scriptures, and to keep holy the Sabbath-day; and when they know the fate of their unhappy father, employ it as a powerful argument to deter them from associating with men of depraved principles."

We knelt down and prayed. It was a solemn service. Many tears were shed. We arose to part, but neither the pen nor the pencil, however directed by talent, can describe this affecting scene. They stood near each other for some time in profound silence, as they both knew that they should never meet again on earth, though neither of them had fortitude enough to allude to it. At length he said, "When, my dear, do you go into the country?" "To-morrow," she replied, attempting to suppress the sigh that heaved her grief-worn bosom, but she could not succeed—she burst into a flood of tears which gave her relief. They embraced each other—took another—and another parting kiss—moved away, and again returned, for another — and yet another embrace; till, mutually strengthened by the power of the Almighty, they shook hands with an averted face—uttered the final farewell—turned round and embraced each other once more—and separated in silence.

On the morning of the execution Mr. Phillips was removed from his sleeping apartment a little before six o'clock into the large room, where he had the melancholy pleasure of seeing his old friend, Mr. Lewellin. He took him by the hand, and said, "My departure is at hand." "And I hope, sir," Mr. Lewellin replied, "you can add, I am ready to be offered up." "I hope, sir, I can; but it behoves me to speak with caution. You know what a sinner I have been; but as God can be just even while he saves the unrighteous, I do not despair." After some further conversation we sang the fifty-first Psalm; and when singing the last verse he closed his eyes, and sung with a plaintive melody of voice which surpassed any sounds I had ever heard:

"Yet save a trembling sinner, Lord,
Whose hope, still hovering round thy word,
Would light on some sweet promise there,
Some sure support against despair."

About half past seven the sheriffs and their attendants entered the room, and proceeded to bind their victim. He stood firm; and though, when first touched by the minister of death, his face turned pale, yet it soon regained its fine healthful complexion, and he appeared composed. When this painful part of the ceremony was completed, the solemn procession began to move through the avenues of the gloomy mansion—the bell commenced tolling—and the Ordinary read part of the burial service;—"I am the resurrection and the life, saith the Lord," &c. He ascended the scaffold, and looked round on the immense multitude, that were assembled to see him expire, heaving an involuntary sigh. No voice was heard—no head was covered—no countenance wore a smile. "I die, sir," he said, addressing me, "depending on the atonement of Jesus Christ for eternal life; and I hope, that He who took the crucified malefactor from the cross to paradise, will permit me to ascend from this platform of ignominy into his gracious presence." Every thing being adjusted, the fatal bolt was drawn, and he was launched into eternity. When he fell the multitude turned away from the sight, to shed the tear of pity, and condemn the severity of that law which makes no distinction, in its infliction of punishment, between the man who defrauds another of his property, and the cold-blooded assassin who reeks his dagger in the warm blood of his brother's life.

Thus terminated the career of John Phillips, in the thirty-third year of his age. A young man of a fine and beautiful figure—endowed with a superior mind—descended from respectable parents, who left him a large fortune—blest with an amiable and intelligent wife, and four lovely children—but, having been corrupted by the pernicious reading of the age, and seduced from the path of virtue by the wicked spirits who move about seeking whom they can destroy, he burst through every obligation to a virtuous and religious life, till at length the terrors of an untimely death fell upon him. What a warning does his history give to the young, to avoid the snares which are laid for their destruction! As these numbers may fall into the hands of some who have been enticed, by the persuasion and example of others, to scenes of gaiety and dissipation, let me beseech you to forsake their society—retrace your steps—and once more return to the order and purity of domestic life. If you venture to walk in a course of sin, you will advance in crime; and though, at the present hour, nothing may be further from your intention than violating those laws which may place your life in jeopardy, yet, when evil habits are formed, you may, like others, become so hardened in sin, as to treat with fearless levity the tremendous consequences to which you may, in an unguarded moment, expose yourself. Throw away the unhallowed volume which is imperceptibly working a moral death to all your religious principles and impressions; tear yourself away from the alluring scene which is carrying on, unfelt, a process of moral corruption; and abandon the company of those who are the swift messengers of destruction; lest the evil day should come upon you, when either poverty, or reproach, or imprisonment, or an untimely grave, may be the just reward of your deeds.

Children's Friend.

No. 61.

THE FEAR OF THE LORD—No. 3.

A public Address to Children, from Psalm xxxiv. 11.—"*Come ye children, hearken unto me; I will teach you the fear of the Lord.*"

But you may wonder why I should want you to fear God so much, and ask *what good it would do you?* I will tell you what you would do, if you feared God.

1. You would be *happy*. You would not be troubled then about finding pleasures and good things on the earth so much, for you would have as much as you wanted in your own mind. God would be with you, and you would have great joy and peace in him. If you were sick, or troubled any way, you would still be happy, because you would find God making all things work together for your good. You would not then be afraid of man, of terrors by night or by day. You would not then be much afraid to die, because God would be with you, and you would know that you were going to live with Christ in heaven. As David says in this Psalm, verses 7, 10, 19, 20, 22, "The angel of the Lord encampeth round about them that fear Him, and delivereth them. The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing. Many are the afflictions of the righteous, but the Lord delivereth him out of them all. He keepeth all his bones, not one of them is broken. The Lord redeemeth the soul of his servants, and none of them that trust in him shall be desolate."

2. If you feared God, then would you love, fear and obey your parents: and the scriptures say this is right. Did you never read, "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it?" (Prov. xxx. 17.) How wicked it is for a child not to obey his parents, but to be obstinate and disobedient! Such children do not fear God; if they did they would obey his command, and fear and love their parents. But they who fear God are meek and humble and affectionate and obedient to their parents. How excellent an example has Christ set to children. Though he could dispute with the learned men, so that they wondered, at twelve years of age; yet as soon as his mother called him, he went home with his parents, and was subject unto them.

3. If you feared and loved God, you would keep his commandments, and flee from sin. You would be sober-minded, and avoid evil. As David says again, verses 13, 14, 16, 21, "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. Evil shall slay the wicked, and they that hate the righteous shall be desolate." You would not, (if you feared God,) give way to anger, you would no more quarrel and wrangle with your companions, and call hard names; but be at peace with all. Because he that loves and fears God, loves his *brother* also. And "the fear of the Lord that is wisdom, and to *depart from evil* is understanding." Lying, for instance, you would totally forsake; and stealing, and cheating, and all such things. For God sees you, if man does not; and if you feared him, you could not do them. And any thing that is wrong you could not do, when you are alone, any more than you could before men: because God is there, and sees and knows all you do, and wish, and think. And if you feared God, you could not take his holy name in vain. I hope there are not many present who ever did this; for it is a most shocking thing to hear a child swear! But such things have been, and I do not know but some of you do it. *God knows.* And if you do not repent, he *will bring you into judgment.* But if you *could learn* to fear the Lord, you *would never* speak another wicked word: because it is offensive to him; and he is very angry with such; and all swearers and liars shall have their part in the lake which burneth with fire and brimstone.

4. *If you feared God*, you would *avoid bad company.* A good child would almost as soon go among a parcel of bears and wolves, as he would among a number of lying, swearing, and quarrelling children; because he is afraid they will make him as bad as themselves. Children learn a great many wicked things one from another. Therefore parents should be very careful that their children should not go where there are wicked people, and should not let them go with wicked children. And children that fear the Lord should tell wicked children that they cannot go with them because God has said, "if sinners entice thee *consent thou not.*"

5. If you feared God, you would soon learn to *pray*: and it would be natural to pray; just as it is now to ask your parents for food, when you are hungry. I wonder if there is a child here so wicked that he does not go by himself to pray to God to bless him, to forgive his sins, to give him his Holy Spirit, to prepare him to die, and to enable him to glorify God? "Perhaps some of you *used* to say the prayers which your mother taught you, when you were little, and now you are grown older have left them off; you go to bed at night, and rise in the morning, *without prayer.*" But they that fear the Lord delight to pray to him, and praise him, and thank him for his goodness. As you may see, verses 1—6 and 17, of this same Psalm. We often hear of little children who are pious, being very attentive to family prayer, and going alone to pray in secret, and sometimes taking their little brothers and sisters with them, to talk with them about their souls, and pray for them. Out of the mouth of babes and sucklings God has ordained praise.

6. If you feared God, you would *remember the Sabbath day*, to keep it holy, all of it. It is a great grief to ministers and Christians to see little children, or any children, at play upon the Sabbath, walking about the streets or fields; because it is God's holy day. And perhaps if they stay in the house, (when they are not at meeting,) they do not conduct much better. But is a certain sign they do not *fear the Lord.* If they did, they could not break his holy commandment; and would not *wish* to; they would *love* the Sabbath. The little girl that cried so about the sin of eating stolen fruit, used to be very strict upon the Sabbath; and seemed to long for the Sabbath day, before it come. Oftentimes in the week she would ask *how long* it was to the Sabbath; and be very much rejoiced when it came, not because she had not then any work to do; but because it was God's day, which he had blessed. She could say, "this is the day, which the Lord hath made, I will rejoice, and be glad in it." And so would you, if you feared and loved God.

EPISCOPAL FEMALE TRACT SOCIETY.

SUBSCRIBERS to the Episcopal Female Tract Society, are informed that several new numbers have lately been received at the Depository, No. 70, South Third street.

October 27th.

ODE

FOR THE

TWENTY-FIFTH OF DECEMBER, 1826:

RESPECTFULLY PRESENTED TO THE

PATRONS

OF

THE PHILADELPHIA RECORDER.

ALL hail Salvation's sacred Morn!
The Day of glad deliverance, when
A Saviour, Prince, Messiah, born,
Gave joy to heaven and peace to men!
All hail the hour that angels hymn'd
With song and shout on Bethlehem's plain—
That hour of love, whose lustre dimm'd
The splendours of the ethereal train;
And see! a bright and wandering gem
Comes floating through the ether wild:
It comes—it comes—the diadem
Of pearls, to crown the Holy Child!
Shout ye, who stand before the throne
In robes of light and lyres of gold;
Shout ye, whose high behest alone,
It is the Godhead to behold!
Yet there's a theme that to your choirs
Of melody, can ne'er belong—
O, strike your harps!—yet on those wires
Shall never float that tuneful song,—
'Tis Man's Redemption!—Glorious theme!
And he, the lowliest one in heaven,
Wash'd in the atoning fount, may deem
That song of God to him is given.

O, waken praises, ye that dwell
On Jesus' heritage below:
'Tis fit that ye His praise should tell,
'Tis fit your holiest love should flow:
Came He not from his azure seat,
Where thrones and powers before Him fall,
To die?—Then bow before his feet,
O, give that mighty Saviour all;
And ye that once in darkness lay
Where satan held ye long in guile;
Rejoice! rejoice! the Star of Day,
Rises o'er continent and isle.

The spicy breath from Ceylon's coasts,
Is redolent with praise and prayer:
Her shrines cast down—the God of Hosts
Hath worshipper and temple there.
And Burmah—crime-polluted land—
Shall Burmah ne'er to Jesus bow?
O, yes, a heaven-devoted band
From peril freed, proclaim him now;—

Yet stay—on yonder Hindoo shore,
Eyes that beam'd gladly, now are dim;
And those, the few, that God adore,
Have mingled tears with holy hymn,—
Religion mourns her pleader, fled,
Humanity hath given her sighs,
And Poetry, sweet maid, hath shed
Fresh flowers, where her lost HEBER lies!
God of the Church!—to thee—to thee—
We give her precious servants up;
Yea, and will praise Thee more, though we
May not untasted, pass thy cup,—
For Thou art wise—and we may know
That all thou dost is right and well:
God! in our sorrow O, bestow
The balm that will our night dispel!
God of the Church! 'tis thine—'tis thine—
Her wastes with verdure to renew;
Thou wilt restore—for, Lord! the vine
Thou planted-st, thou wilt water too.
Yes, and we bless Thee that *our* land
Hath seen that gospel-vine increase;
His throne upborne by Thy right hand,
Who sits and rules—the Prince of Peace!
That light and love in rivers flow,
And hearts are given to Bethlehem's Child:
From regions of the Esquimaux,
To Patagonia's distant wild;
That in our streets Salvation's sound
Goes forth, and at the stirring word,
The strong men bow, and hands are found,
To bear the banners of the Lord;

That mightily on cleaving wing,
To every heart thy message flies;
That Sunday Schools (blest nurseries!) bring
Their train'd immortals to the skies:
That they whose home is on the deep,
No longer tread a starless way;
For He who in his hand doth heap
The billow, hears the sailor pray.
Yet, Lord! with praises, tears we blend,
For those afar in cruel thrall;
Great God of battles! be the friend
Of Greece, for Greece to Thee we call!
Crush thou the despot who hath sworn
To work revenge in evil hour:
O, be his mocking crescent torn
By Christian hands, from Stamboul's tower!
And there, in triumph, let afar
The glorious cross of Jesus burn:
O'er Hellespont, a lovely Star,
To bid the wandering Turk return.

Yet shall *we* plead for thraldom broke?
Unworthy *we* to form such prayer,
Who rivet slavery's galling yoke,
Who give the negro to despair!
Our much lov'd *guilty* land! from thee
Ascends the hourly curse to God,
From men that toil to glut the free,
From hearts that writhe beneath the rod.
Be wise!—ere Retribution's scath
In withering stroke, be on you shed:
Now His love chides—ere long His wrath
May burst in terrors o'er your head.

Break out, O, Sun of Righteousness!
On *ours*—on every distant clime:
And with Millennial glory bless
This earth—O, haste it in Thy time:
Shall not ALL know Thee? hasten then
The months, by prophets long foretold
Of rest to thy own people, when
Gentile and Jew shall seek one fold.
O, God! 'tis thus—and thus must be—
Thou hast endow'd the Son of Heaven
With empire—yea, from sea to sea,
The kingdom and the crown is given:—
"Jesus SHALL reign!" hast Thou not said?
Then, earth! pass by—ye skiey plains,
Ye heavens! roll on and seek the dead—
Immutable His word remains!

ANNUAL RETURN

OF THE

MARRIAGES, BAPTISMS, AND BURIALS,

OF THE

Episcopal Churches in Philadelphia.

BY THE CLERKS AND SEXTONS OF SAID CHURCHES.

Together with an Abstract of the Marriages, Baptisms, and Burials, in the various Congregations in the City and Suburbs.

FROM DECEMBER 25TH, 1825, TO DECEMBER 25TH, 1826.

EPISCOPAL CHURCHES.

Christ Church, St. Peter's, and St. James'.
The Right Rev. Bishop White, Rector.
Rev. Dr. Abercrombie, Rev. Mr. Kemper, and Rev. Mr. Delancey, Assistant Ministers.

Marriages	65
Baptisms	91
Burials	113

St. Paul's Episcopal Church.
Rev. Mr. Allen, Rector.

Marriages	53
Baptisms	90
Burials	41

St. John's Episcopal Church, N. L.
Rev. Mr. Boyd, Rector.

Marriages	10
Baptisms	29
Burials	16

St. Stephen's Church.
Rev. Mr. Montgomery, Rector.

Marriages	4
Baptisms	26
Burials	5

St. Andrew's Church.
Rev. Mr. Bedell, Rector.

Marriages	14
Baptisms	27
Burials	13

Trinity Church, Southwark.
Vacant.

Marriages	—
Baptisms	20
Burials	22

St. Matthew's Church, Francisville.
Rev. Mr. Wilbank, Pastor.
Not obtained.

St. Mark's Church, Mantuaville.
Vacant.
No returns.

Swedish Lutheran Church.
Rev. Dr. Collin, Rector.

Marriages	49
Baptisms	59
Burials*	111

* A small proportion of adults and children were members.

German Lutheran Churches.
Rev. Messrs. Schaffer and Demme, Pastors.

Baptisms	201
Burials	143

Evangelical Lutheran Church of St. John.
Rev. Mr. Mayer, Pastor.

Baptisms	71
Burials	47

Moravian Church, or United Brethren.
Rev. Mr. Herman, Pastor.

Marriages	5
Baptisms	16
Burials	11

ROMAN CATHOLIC CHURCHES.

St. Mary's Church.
Rev. Dr. Harold, Pastor.

Burials	80

St. Augustine Church.
Rev. Mr. Hurley, Pastor.

Marriages	51
Baptisms	171
Burials	74

Holy Trinity Church.
Rev. Dr. Roloffs, Pastor.
Not obtained.

German Reformed Church.
Rev. Mr. Helfenstein, Pastor.

Baptisms	33
Burials	80

German Reformed Church, N. L.
Rev. Mr. Bibighaus, Pastor.

Marriages	18
Baptisms	80
Burials	55

First Reformed Dutch Church of Spring Garden.
Rev. Mr. Sears, Pastor.

Baptisms	—
Burials	23

First Reformed Dutch Church.
(CROWN STREET.)
Rev. Dr. G. R. Livingston, Pastor.

Baptisms	—
Burials	39

PRESBYTERIAN CHURCHES.

First Presbyterian Church.
Rev. Dr. Wilson, Pastor.

Marriages	9
Baptisms	33
Burials	55

Second Presbyterian Church.
Rev. Dr. Janeway, Pastor.

Marriages	23
Baptisms	27
Burials	51

Third Presbyterian Church.
Rev. Dr. Ely, Pastor.

Marriages	39
Baptisms	26
Burials	26

Fourth Presbyterian Church.
Rev. Mr. Potts, Pastor.

Baptisms	56
Burials	44

Fifth Presbyterian Church.
Rev. Mr. Skinner, Pastor.

Marriages	33
Burials	5

Sixth Presbyterian Church.
Rev. Mr. Kennedy, Pastor.

Marriages	3
Baptisms	6
Burials	7

Seventh Presbyterian Church, or Tabernacle.
Rev. Mr. Engles, Pastor.

Marriages	7
Baptisms	15
Burials	17

Eighth Presbyterian Church.
Rev. Mr. M'Callo, Pastor.

Marriages	—
Baptisms	26
Burials	—

Ninth Presbyterian Church.
Mr. Chambers, Pastor.

Marriages	15
Baptisms	35
Burials	45

First Presbyterian Church, N. L.
Rev. Mr. Patterson, Pastor.

Marriages	11
Burials	12

First Reformed Presbyterian Church.
Rev. Dr. Wylie, Pastor.

Marriages	11
Baptisms	29
Burials	35

Associate Church.
Rev. Dr. Banks, Pastor.

Burials	10

Friends' Meeting.

Burials	180

Free Quakers.
Not obtained.

BAPTIST CHURCHES.

First Baptist Church, now meeting in Bank Street.
Vacant.

Baptisms	4
Burials	2

Second Baptist Church.
Rev. Mr. Kitts, Pastor.

Marriages	32
Baptisms	8
Burials	61

Third Baptist Church.
Rev. Mr. Ashton, Pastor.

Marriages	56
Baptisms	17
Burials	74

Fifth Baptist Church, Sansom Street.
Rev. Mr. Dagg, Pastor.

Marriages	11
Baptisms	12
Burials	31

New Market Street Baptist Church.
Rev. Mr. Cushman, Pastor.

Marriages	59
Baptisms	20
Burials	11

Baptist Church meeting in Second Street.
Rev. W. T. Brantley.

Marriages	12
Baptisms	24
Burials	33

METHODIST EPISCOPAL CHURCHES.

St. George's Ebenezer, Salem, and Nazareth.
Rev. Mr. Pitman and Associate Ministers.

Marriages	38
Baptisms	36
Burials	325

A large proportion of whom were strangers.

Union Methodist Church.
Rev. Mr. Pees, Pastor.

Marriages	—
Baptisms	—
Burials	35

St. John's Methodist Episcopal Church, N. L.
Rev. Mr. M'Combes, Pastor.

Marriages	—
Baptisms	—
Burials	120

Universalist Churches, 1st and 2d.
Rev. Mr. Morse, Pastor.

Marriages	—
Dedications	—
Burials	28

Christian Church.
Rev. Mr. Plummer, Elder.

Marriages	24
Baptisms	7
Burials	56

Unitarian Church.
Rev. Mr. Furness.

Marriages	5
Baptisms	13
Burials	6

New Jerusalem Society of Southwark.
Rev. M. B. Roche, Pastor.

Marriages	54
Baptisms	15
Burials	20

Independent Church of Philadelphia.
Vacant.

Marriages	—
Burials	25

Christ Church, N. L.—styled Bible Christians.
Rev. Mr. Metcalf, Pastor.

Marriages	4
Baptisms	13
Burials	30

AFRICAN CHURCHES.

St. Thomas' Episcopal Church.
Vacant.

Burials	32

First African Baptist Church.
Rev. Mr. Simmons, Pastor.

Marriages	14
Baptisms	5
Burials	20

African Methodist Church.
Rev. Richard Allen, Pastor.

Marriages	58
Baptisms	120
Burials	111

African Union Methodist Church.
Rev. Mr. Cornish, Pastor.

Baptisms	16
Burials	6

African Presbyterian Church.

Baptism	1
Burials	2

Hebrew Synagogue.

Burials	12

Mutual Family Burial Ground Association of the City and County of Philadelphia.
Not obtained.

Marriages this year as far as obtained	744
Baptisms this year	1451
Burials this year	2475

Decrease of Marriages this year	77
Decrease of Baptisms this year	255
Increase of Burials this year	281